

to them for guidance. Such ministers are at least doing their best to meet a demand. But more unfortunate is the irruption of men of science into things religious—and they have not the same excuse.

A particularly glaring example of the latter crime is to be found in the contribution made by Captain Pitt-Rivers to a debate on Eugenics and Religion, a report of which was published in the last issue of the *EUGENICS REVIEW*. As there reported, the impression one gets of Captain Pitt-Rivers's contribution to the debate is that the Christian religion, to put it mildly, deprecates marriage. To illustrate this he puts these words into the mouth of St. Paul. (The inverted commas occur in the report): "And I wish all men were even as I am—unmarried."

Now in the Authorized Version the word "unmarried" occurs four times and then all in one chapter, 1 Cor. vii. The words as quoted by Captain Pitt-Rivers appear nowhere in the Authorized Version. Presumably Captain Pitt-Rivers is quoting verse 8, which runs: "I say therefore to the unmarried and widows, it is good for them if they abide even as I."

There is always a danger in taking solitary texts from the Bible. If Captain Pitt-Rivers had read the whole chapter he would have found these words, which almost immediately precede those which he maintains sum up St. Paul's views of marriage: "But I speak this by permission, and not of commandment."

St. Paul was not the first, nor was he by any means the last, to discover that married life can interfere with the full expression of the work of many men. The Roman Church objects to the marriage of its priests, not because it objects to marriage *per se*, but because in many cases marriage must prevent the proper devotion of a man's abilities to the duties which lie before him. A like position is to be found in other religions where many ministers, particularly missionaries, remain unmarried lest they be hindered in their work. Nor is it confined to the Church.

It is clear that St. Paul refers to marriage from this angle. Elsewhere (1 Tim. v, 14) he writes: "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." And here he speaks with full authority for a few verses farther on we come upon these words: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that you observe these things. . . ."

Again, if the interpretation of St. Paul made by Captain Pitt-Rivers were correct, it is obviously at variance with the teaching of our Lord—not to mention the Law and the Prophets. The seventh chapter of 1 Cor. is seldom read, whereas the believing Christian is familiar with the second chapter of the Gospel of St. John which opens with the account of the marriage at Cana in Galilee. One of the most famous episodes in the

whole Bible is that which is summed up in the words: "Suffer the little children to come unto Me and forbid them not: for of such is the kingdom of God" (Mark x, 14).

The eugenic aspect of a wise selection of one's parents is not neglected in the Bible. Several quotations might be made to illustrate this point. In view of the many prize-givings which have recently taken place, an apt reference is perhaps to be found in Eccles. xlv, which opens with the words: "Let us now praise famous men and our fathers that begat us." This is followed by a description of the famous men, and then come the words: "With their seed shall continually remain a good inheritance."

While most of your readers who know the Bible will have been able to assess at its true value the contribution of Captain Pitt-Rivers, there must have been some who thought that his quotations and interpretations were scientifically exact. There is no necessary antagonism between Science and Religion but such inexactitude as occurred on page 101 of the last issue of this journal is bound to give rise to trouble.

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To the Editor, Eugenics Review

SIR,—The advocates of eugenics, that is, the application of reason to the instinct which serves to propagate the race, cannot allow the subject to pass into the hands of those who are concerned with material interests alone. The fully instructed Christian has a right to claim that his religion will be found to supply the only permanent ground for adding eugenics to the many other movements which have for their end the development of a sound humanity. All things are the Christian's, and any attempt to make universal the *mens sana in corpore sano* will be found most effective where it is originated or maintained by the spirit of Christ.

It is notorious that the stocks which promise least to this end are the most prolific; and that the more cultured stocks are limiting their families—mainly for economic reasons. The former have little sense of responsibility or regard for consequences. The result is that the balance is weighted heavily in favour of racial deterioration.

Parenthood is a great responsibility, and demands a sanctified common sense and an enlightened conscience. Where, then, are we to look for these, if not in those who are being led by the Spirit? The clergy are being led in growing numbers to recognize eugenics as an aid to a higher standard of life and morals: and it is a fact that 95 per cent. of educated people already practise birth control, and from no ignoble motive. Why, then, should this salutary practice not be extended to other classes whose need for it is, to say the least, not less urgent?

Nobody of intelligence would attempt to dictate to others the use of any single method of birth control. In this all should be left free to do the best they can. But what does not seem proper is that eugenics should be allowed to pass into the hands of any who treat it as one more field in which the

man of religion and the Spirit of Christ have no concern.

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[Mention of books on this page does not preclude their further notice.]

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